



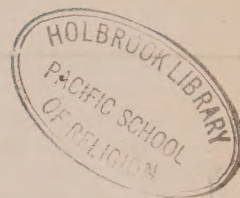
The South India CHURCHMAN

The Magazine of the Church of South India

● JULY 1978

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RACISM

The demon of racism stubbornly refuses to be exorcised. It romps in different parts of the world with ruthlessness. The myth of fundamental difference and of superiority of one race over the other is propagated and in some places officially endorsed. It is a sad fact of life.

The social structures of certain societies perpetuate and promote racism. Where this policy is deliberately followed, millions of black people have been dehumanised and their lives are worse than that of animals. Such racism spells danger to the peace of the world. Large business houses spreading across the continents also give a boost to such racist structures. However, at least during the present times, there has been a growing awareness of the evils of racism. The United Nations has passed many resolutions and has taken active steps to eliminate racism. The Christian Peace Conference formulated its position clearly and unambiguously in 1961 stressing the social aspects of the question of racism. It declared that 'the continuance of racial colour discrimination is a constant threat to peace' and 'the gospel is social as well as individual. This is specially relevant in the social life of many new countries'. In the successive meetings, the Commission on Racism of the Christian Peace Conference has continued to point out 'the sinful nature of racism, its inhumanity and threat to world peace'. The World Council of Churches has a significant Programme to combat racism. This department has done valuable research, compiled statistics and continues to challenge both the racist structures as well as the membership of churches to eliminate this evil. The World Council of Churches has collected funds and has distributed them to the victims of racism as well as to some of the liberation movements. This has created controversies among some of the Churches, particularly in the Western nations. In spite of the repeated assertions that the money has been sent for humanitarian purposes and that the decisions as to how to spend the money is to be taken at the local level, the World Council is being accused unjustly of supporting 'revolutionists' and anarchists. On the other hand, it must also be affirmed that in many churches their commitment to combat racism has gained a new quality.

We hear of arguments in the debate about the churches' involvement in social questions practically every week. A few examples can be cited from the month of June. It was reported that the East German Churches have reacted favourably to the background paper 'South Africa Today—Hope at what price?' of the World Council of Churches and have declared that 'at this time when racism in South Africa is becoming even more brutal and shameless, we are grateful for the opportunity to study the information and analysis of the situation presented by the background paper so that we can consider what should be our attitude and right action at this time'. The Evangelical Church leadership in West Berlin in a message to the congregations has condemned the equation of the liberation movements in South Africa to the terrorists in West Germany and has declared that 'to compare the victims of racism with terrorists was to defame them and done to harm the ecumenical fellowship'. There is also a report from South Africa of the opposition to the proposal for a multi-racial Synod for the Dutch Reformed Churches in South Africa. There is another kind



of example, where Dr. Collin Morris, the General Secretary of the British Methodist Churches Overseas Division, in his report has made a pointed accusation against the Black Churches in the U.K. He has called them 'Ghetto congregation... at the very least... hoarding talents which ought to be diffused throughout the wider Christian Community' and 'at worst... denying the Catholicity of the church'. The criticism was levelled against their exclusiveness.

What is our responsibility as members of the churches of South India? Do we know and realise the evils of racism and the efforts of various organisations? Are we familiar with the debate that has been going on in a number of churches around the world? Knowing this, do we deliberately avoid facing the issue? One hopes that the absence of concern is not due to fear of the situation that exists in our own society where the same evil is being manifested in different forms. In our culture one of the very first questions that is asked when informed of the birth of a baby is whether the baby is 'fair'. If we analyse the hundreds of matrimonial advertisements in the newspapers on Sundays, is it not true that in a majority of them we find a requirement for 'a fair bride'? The ruthless oppression of the low caste people and the denial of many privileges to the schedule caste people are manifestations of racism. It seems that racism is latent in every Indian. We will be less than honest if we do not acknowledge the fact of divisions in our churches and institutions based on the concept of the superiority of one caste over the other. Is not racism 'belief in unchanging fundamental differences between races of men'?

The Christians in India are greatly concerned about the denial of privileges to the schedule caste Christians by the government. At the same time what is their place in our own communities? How far have we, consciously and deliberately, worked to help them? How far has the wealth of our own churches, and our own resources, been equally shared with these people? How many of us have raised our voices strongly against these evil practices beginning from within our churches and spreading to our society at large?

We have to affirm repeatedly that man has been created 'in the image of God'. To God each person is as precious as the other. We are the heirs and children of God and amongst the children there can be no favouritism. We have to confess that it is our sins that have created the divisions among human beings based on the assumption that some are superior to the others. In our lives and through our activities in our Churches, we have to work for the elimination of this prejudice. We are to offer ourselves to God so that He may cleanse us. In His grace He would make it possible for us to manifest through words and actions the oneness of the human race.

Colleges Re-open

With the monsoons come good things. So we believe. When the university throws open its doors to our young people once again this year, there will be happiness all around and justifiably so. There is a sense of something accomplished, a graduation to a new life—the first step into the adult world. Parents sit back with pride. Another fledgling has flown the nest.

Yet the transition from school to college is complex. Gone is the hovering figure of the anxious teacher and the shepherding into 'houses' or groups with distinct colours and indentifications. In colleges one is lost in a crowd. For a few days one is totally at sea. Lecture-hall numbers, time-tables, library cards and bus passes; clubs for drama and debate, associations for Indian and Western music; NSS and NCC or SCM and CSU. Bewildering, to say the least. Like the lights of the city or its roaring traffic dazzle the villager, the freshman is fascinated by it all. Never before has he come across such glamour in fashions, such sophistication in ideas. Never before has he confronted such attitudes to life at all.

And yet what awaits these 'freshmen' in those great Halls of learning? Knowledge, that vast sea that cannot be fully explored? Or Violence, that furnace of burning buses and libraries, hatred, misguided intellect and terrorism, even dastardly acts of murder? To what are we exposing our students?

'This was a house of prayer', our Lord said once, indignant at the triumph of materialism over the spirit, 'and ye have made it a den of thieves'. Are our universities any different?

What really sparks off the confusion at our universities is the muddle our system of admission involves. We have no entrance tests for the Arts colleges and interviews are a shame. Money passed under the table is innocently labelled 'Donations'. Frustration at this

initial stage leads to indifference towards studies and discipline. What does the aspiring science student want with English literature or the potential arts student with economics or political science?

Further the encroachment of active politics into the field of pure thought has damaged many of our universities in the last decade. At a simple level, delayed exams have meant more years to acquire a mere B.A., and the delayed announcement of results have often caused young people to lose jobs. Very few institutions will employ 'graduates' whose marks are yet unknown. Malpractices in evaluation and teachers on strike are the last word in academic decadence.

However, where there is life, there is hope. Christian students must persist with hope, and not quail at the immensity of the problem before them. Let them plan well to combat it.

Perhaps the Student Christian Movement and the Catholic Students Union and similar student bodies could have a dialogue with the General Students Union. They could build an image of students determined to think and act constructively. Positive steps could be suggested towards the removal of existing unsatisfactory practices. For example, if all students were made to study all subjects for a year, a selection test could be held at the end of the year to determine the final choice of subjects depending on the students success in the particular subject. Or perhaps students could agree to strictly work on ten or twelve assignments per year to eradicate the terminal tests. Further, senior students could be made members of the college or university councils, or similar important committees, to have a voice in other matters of significance. We should attempt to look at all these problems from a fresh angle. Let us at least burn one candle of hope instead of fearing and complaining of the general darkness.

IRIS DEVADASON

IN MEMORIAM

The Rt. Rev. John Richardson
Bishop of Car Nicobar

Aged 96, he passed away peacefully at 10 a.m. on Saturday the 3rd June 1978 at his residence in MUS. The funeral was conducted on Monday the 5th June 1978 in a most moving and solemn service of thanksgiving & commitment, when all the people of Nicobar Islands & CNI leaders in Andamans flocked to pay homage to their beloved leader & man of God.

For his great example and his undying witness, Thanks be to God.

Semester System

College students await their results at the end of June or the beginning of July. Let us hear the views of two students, two parents and a principal on the semester system and examinations.

Sekher (Student)

I am happy I have passed with distinction in my final year B.Sc., but the percentage of failures is higher in any group than last year, in my college. This is because of the Semester System. We have to do systematic study throughout the year. Records have to be kept ready at the end of the year. We are required to have a certain percentage of attendance. Some feel bored, you know, listening to lectures, when they can very well buy textbooks and typed lectures outside the college. The Semester System is believed to be a disciplined way of life intended for us, by our university authorities, and the best form of college education. I believe it is true to a great extent.

Mr. Williams (Father)

I was happy when the university at last brought about a revolution in education. I expected that there would be no more strikes and students would be busy at their desks but still strikes crop up for some reason or other. Last year, there were two strikes in the college where my son studied. The complaint was against internal assessment and the semester system. Our students were used all along to enjoying themselves for the first two terms of a year and burning the midnight oil during the third term. Some did not mind keeping arrears of examinations, till the final year of their course. They would cut classes and go to movies. The Library was the one place from which they stayed away. The objective type of questions, unannounced tests, marks for attendance, behaviour and frequent tests, make students alert and conscious of study and progress. As a parent, I welcome the new system of examination and valuation. This type of passing yearly examination certainly adds to the efficiency and proper study of the subject. The students take part in social service too. They are given a genuine idea of the importance of compulsory attendance. They are taught to have better control over themselves. Labour and honesty must play their role in their life.

Mr. Sundaram (Father)

My son, Mohan Kumar, should have got a first class in his B.Sc. second year examination. His professors have done a great injustice to him. One of them was against giving high marks for the National Service Scheme, though he did the adult education service earnestly. Lack of a few marks in this can cause one to be deprived of a first class. Is this not injustice? Our sons are at the mercy of their lecturers, and some of them are very vindictive. This frustrates the students.

Vasanthi (Student)

The Semester System has not really been a problem for the girls. We are used to studying throughout the year. This has helped the boys also. My brother, who used to cut classes on 'proxy attendance', did better work and had better attendance last year. What distresses me is how the distinction is awarded. We lost a first class by a few marks and first classes receive much attention! They are the chosen people to get M.Sc. seats and the blessed people to get jobs in banks. What is the difference between a first class and a high second class? There should be some other way of measuring standards. We are not happy about internal assessment. This promotes favouritism among the faculty.

Mr. Jeya Pandian (Principal)

College education has been a subject for discussion for many decades in many forums. There have been many transitional stages and the outcome cannot be fruitful before a reasonable span of time. The new features like the Semester system, Internal assessment, National Service Scheme are helpful to promote academic standard and maintain discipline. Our students must get accustomed to these innovations gradually. Students in the colleges that have opted for the Semester System or autonomy status should not think that their freedom is curtailed or that they are subjected to more strain unnecessarily. Our staff members feel an increasing load of work and on the other hand their discontent is increasing as they have not been granted U.G.C. Scales of pay (University Grants Commission). When they go on a strike or boycott examinations, as they did last year and this year, they have the support of many students to uphold their cause. The principal is a drum beaten on both sides!

MISS I. ASIR.

Scared of Co-Education?

In India we have a culture which prevents children of both sexes studying together. Even now in the 20th century there are homes where the girls are not sent to school at all. Some girls study only till the 8th or 9th standard. After that, until they get married, they are kept inside their homes. Most of our girls who are able to get higher education owe it to the fact that we still have some schools and colleges especially meant for girls. The parents are very anxious about the chastity of their daughters. The Indian society is also to be blamed for setting up a double standard with regard to chastity. The boys go free of any charge while the girls are blamed for everything. There is very little sex-education given in the home. Neither is it provided for in the curriculum. So there is a hush-hush attitude to everything. When the boys and girls go to different schools they are kept apart. Their curiosity is roused and sometimes they just crave for a mere glance from the opposite sex.

The girls and boys studying in a co-education set-up learn how to protect themselves and how to behave in a mixed group. They also learn to co-operate with each other which will be useful in their life later on. Usually girls studying in schools and colleges where there is co-education tend to shed their shyness. Most of the times the girls and boys study the minds and interests of one another. Many are able to choose the right partner for themselves. Then learn the fact that people belonging to different sexes can complement each other instead of one dominating the other. Co-education provides opportunities for both boys and girls to study the same subjects which are otherwise denied. Thus girls are able to study subjects like engineering and the boys subjects like household arts. This leads to the formation of a society where no one is underrated on the basis of sex. In the long run the false explanation given to what is masculine and feminine will disappear leading to equality of the sexes. The parents must prepare their children if they are sending them to a college where there is co-education. They should help their children to wear the right kind of dresses. They should also be open minded so that their children might come and share any problem they face in the college. Some children may lose interest in their studies and be carried away by other attractions. So the parents should also be careful to find out where the fault lies if their child is not making good progress in studies. The college authorities should arrange for gatherings when the parents will be able to meet the staff members. This will help the parents to become aware of the progress and behaviour of their children in the college. The home should also be a place where members of both sexes share, co-operate and are treated alike.

Well planned and well guided co-education can create a society where men and women will respect each other, co-operate with one another and complement each other.

MRS. V. NALLATHAMBI.

The Christian Church

There are many Christian denominations in our age. Everyone of them claims to be 'The Church'. In truth, the Church is one and it is originally founded by Jesus who is the Head of it. Because of the imperfection of the power of comprehending the truth of the Christian Church, denominations are found one after another. The members of the Christian Church are redeemed people in Jesus who preached, 'Repent, for the Kingdom of heaven is at hand'. The main subject of the preaching of Jesus was repentance. When a man really repents of his fault he becomes a new man from the fault which he had committed before he repented. He really repents of his fault; that means by the reality of his repentance through the abundant love which we see on the Cross he is transformed into a new man delivered from that evil which he had committed once. If we have repented with our whole heart, our life will be rich and meaningful, it depends on the reality of our repentance. A man who really repents of his fault can not repeat the same fault lightly. If he does it again next time he may not repent, for he did it consciously. But if he gets a chance for repentance he is fortunate, not it is rather dangerous. Similarly, by the repentance and confession of our sins before God, we become new men and reject the way of sin forever. This depends on the reality of the confession of our sins before God. By our repentance not only we are renewing ourselves but God forgives our sins too. Jesus again said, 'Except a man be born again, he cannot see the Kingdom of God'. Whoever we may be or whatever we learn to perform in connection with the religious world, it will be only like 'waterdrops on lotus leaves' unless we are born again through repentance which is the first and radical instruction on religion given by Jesus, our Lord. Men who have gained salvation from Christ are the members of the Christian Church. The members of the Christian Church are living in all Christian denominations and they are always one in Christ. All Christian denominations therefore work together for the strengthening of the Kingdom of God.

Men experienced in religion always emphasise the instruction of our Lord on repentance. Dr. Vincent Taylor writes, 'No man can find peace with God until he cries, I have sinned before heaven'. When Jesus spoke of new birth to Nicodemus, Nicodemus could not comprehend what it was. So, perhaps, most Christians fail to understand it today. They decorate and polish the traditions, justifying themselves, forgetting the inner life that their forefathers had led. In the Church no tradition can be followed beyond Christ and His Commands. The gaining of our salvation from Christ and growing in relation with Him is the purpose of our life. If this fails then life fails. There is no need

(Continued on page 5)

[JULY 1978]

Faith and Order in Bangalore: What Kind of Hope?

What kind of hope can Christians all over the world have in the face of an uncertain future, threatened by the ambiguities of science and technology, economic and political injustice, and the latent danger of a break-up in the world equilibrium? This is the question which the Faith and Order Commission of the WCC will be trying to answer at its triennial meeting from 16 to 30 August in Bangalore. And it is a question which is all the more fundamental that the member Churches of the WCC alone represent some 400 million Christians, to whom we should add 700 million Roman Catholics.

The 120 Commission members—11 of whom are representatives from the Roman Catholic Church—will be represented with a voluminous dossier on the subject. Since 1971, *Faith and Order* has been patiently assembling 'accounts of the hope which is in us', which it has requested from churches, Christian communities, research groups and individuals belonging to various confessions all round the world. Said the Rev. Lukas Vischer, Director of the Faith and Order Secretariat in Geneva: 'We have to discover at Bangalore how the hope lived by Christians in one place can be shared with millions of Christians, living elsewhere in different situations. We would like Bangalore to be a 'stock exchange of hope' which would help every Christian to live and struggle for more community, justice and peace'.

In a second stage, the Commission, to be chaired by Orthodox theologian Nikos Nissiotis, will be discussing the question of Church unity, and particularly conciliar fellowship'. This concept, launched in 1975 at the Council's Fifth Assembly in Nairobi, has since elicited growing interest in the churches around the world, including the Roman Catholic Church; but the debate has raised questions on the more concrete modalities of such a Christian community in 'moving towards a universal council'. 'It may well be that the commission will produce an aide-memoire to clarify the discussion', said Dr. Vischer.

The WCC's constitution states that one of its functions is to 'call the churches to the goal of visible unity in one faith and in one eucharistic fellowship'. 'But',

said Lukas Vischer, 'we cannot continue to claim that we must be united in one faith without explaining how to reach this goal'. The Faith and Order Commission will therefore look at what concrete steps have been taken up till now 'to identify what we already have in common and what we do not need to have in common, but of course without questioning Church unity'. It is expected that the Commission will come back to the discussion on baptism, eucharist and ministry, since in fact the common eucharist for all Christians is still a stumbling block between Protestants, Roman Catholics and Orthodox.

The meeting will also try to judge how inter-church aid—major sums of money from more affluent churches each year financing activities and programmes of poorer churches—is contributing to building unity, and just where the limits are.

The last point for the Bangalore Commission: are the present ecumenical structures (councils, interconfessional associations, etc.) able to give direction to the Christians' ecumenical impetus? 'We are increasingly experiencing extraordinary and spontaneous activities at all levels of Church life, but particularly at the grass-roots. Surely we shall lose our breath soon, if the existing structures can't keep up with the pace?' Concluded Dr. Vischer.

E.P.S.

The Christian Church—(Continued from page 4)

change denominations to be saved. Christ from whom we gain salvation is the centre of all Christian denominations and so they are equally respected though they are worshipping God in different ways. The born again Christians worship God according to His will 'in spirit and truth'. We cannot worship God as He Commands unless we are born again in Him.

It should be confessed that we are all imperfect before God. The Rev. Macbeth says, 'The Lord founded one Church; the very fact that there are now many Churches shows that something has gone wrong with His ideal. So we cannot undertake to say, which Church body adheres most closely to His plan'. The Christian Church was founded well when 'the Lord added to the Church daily such as should be saved'. When days passed both true and nominal Christians began to mingle together as a Society. Things began to be changed, ideas became different. Reformations took place one after another. The true nature of the Church is given us once for all in the New Testament though we may humbly confess the imperfection of our present understanding of it. But the Church has not yet found the means of fitly expressing its true nature in the visible body. Christ has one Church in the world in which its members are living in different countries and denominations when God alone knows them in His abundant love and grace. In the present life His Church worships Him 'in spirit and truth' and eagerly looks to Him only. He alone is its Hope and desire. Again we remember, 'The Lord added to the Church daily such as should be saved'.

G. SILVANUS (Acharya).

National Consultation on Conciliar Unity

The National Consultation, jointly sponsored by the Faith and Order Commission of the World Council of Churches and the Ecumenical Christian Centre, Whitefield, held at the E.C.C., Whitefield, from January 31 to February 4, 1978, was marked by renewed interest and concern on the whole question of Christian unity. The group discussions brought forward several recommendations, most of them similar in nature, for consideration by the participating churches and for immediate action. The Follow-up Committee, appointed by the Consultation, has gone through the recommendations and has arranged them in some order. These are now forwarded to the Churches.

It will be noticed that the recommendations are to be implemented at various levels, at the level of the heads of Churches, leaders and theologians, of the clergy and the people. The consultation was of the opinion that, while further study and dialogue are essential, the need for and the importance of joint action in the areas of church and society as well as inter-church relations should not be minimised.

Recommendations

I. Study :

(1) Inter-confessional study and dialogue should be continued at the local, regional and national levels on the meaning and practice of Baptism, Eucharist and Ministry, with a view to identify the barriers that may exist between the churches and to seek ways to overcome them and to open the way to full inter-communion.

(2) The Faculties of Theological Colleges in a given area be encouraged to meet occasionally for study and fellowship.

(3) Churches should also promote studies at all levels, in their own constituencies, so that the inter-confessional dialogue may become more meaningful and effective. Suitable representatives may be elected to participate in the regional and national consultations.

(4) A national dialogue may be planned, where insights gained in the regional and local studies may be shared and the churches be requested to provide the needed finance.

II. Action :

(5) To hold jointly special worship services to celebrate the major festivals of Christmas, Easter and Pentecost to bring together clergy and people of different confessions.

(6) That the churches in each area co-operate in expressing their concern for the whole society, especially for the poorer sections and undertake joint action in the matter of human rights, development etc.

(7) That the churches take steps to arrange mutual exchange of pulpits, wherever possible, especially on special occasions.

(8) That regular intercession for one another be made during the eucharistic worship on the basis of an agreed list, preferably on special days.

III. Communication :

(9) That the church magazines and other publicity media devote a specified section for giving news about other churches, ecumenical events etc.

E. C. JOHN,

Convener

On behalf of the Follow-up Committee.

Perils to be Faced

A word of caution will not be out of place. Let us keep in mind that we have in the background of what I am trying to say in these papers, the question of Spiritual Renewal which we are seeking during this biennium. There are most certainly perils to be faced in our pursuit of spiritual renewal and we will try to consider them in relation to leadership. We can only avoid these perils if we are plainly aware of them. I relate them, being aware of them in my own life and ministry. Throughout I have tried to be practical rather than theoretical and this is very much so as we come to this subject. At this stage, however, we are dealing more with 'attitudes' than 'actions'. This is very much more difficult for us to accept and set right. At this level of dealing with attitudes, we need more than good management and perfect procedures. Nothing less than real Spiritual Renewal will do. This goes beyond the scope of scientific analysis. May be we will need to do a good bit of introspection here. Having done that, repentance will have to follow. We should not, however, remain in a state of morbidity, but come through that to assurance and victory.

(a) Self-righteousness

Pride and ambition are great stumbling blocks to effective leadership. There is of course a place for pride in work well done. False humility can be an even greater peril than what we commonly term pride. You can be proud of being humble! This is one of the worst manifestations of pride. We can have a just pride in our work and without that it is likely to be shoddy. It becomes unjust pride when we emphasise our achievements and take the glory to ourselves. A leader will never achieve anything on his own, and so, that achievement gained has to be shared with those who have co-operated with him. Be proud of the 'achievement', but not of the 'achiever'. It is what you have achieved which is important—not you yourself.

Similarly, a leader must have ambition. Not for his own position or status, but to achieve that which God calls him to do. Without that ambition he will lack purpose and direction. Ambition to 'do' rather than to 'be'. As greater position and status comes to us, it must be accepted as a greater challenge and opportunity to serve. The greater the master, so the greater the servant must be. We are servants of the Servant Lord. Timothy had this to say about leaders:—

'He must be mature in the faith, so that he will not swell up with pride and be condemned'

(I Tim. 3 : 6).

(b) Jealousy

How subtle this can be and how easily it can wreck our ministry. God has given varying gifts to his people. We must exercise those he has given to us and rejoice in those he has given to our brother. Again we need to remind ourselves that it is not what we personally become or achieve that matters, but the accomplishment of the task. Accept and use the gifts which God has given to you. Accept and use the place God has given to you. Do not covet the gifts and position of others. If God gives to another what you wanted to do rejoice in the accomplishment of the task. By being jealous your only achievement will be to distract you from what you could have yourself achieved. This will lead to even greater jealousy. This is hard to accept and is a very real peril to be faced.

'Then Joshua son of Nun, who had been Moses' helper since he was a young man, spoke up and said to Moses 'Stop them, Sir'. Moses answered, 'are you concerned about my interests'? I wish that the Lord would give his spirit to all his people and make all of them shout like prophets'.

(Numbers 11 : 28, 29)

(c) Flattery

Of course there needs to be recognition for work well done. There is too little of it. It is a basic human need and there is nothing wrong in it. Many people have become discouraged and may be even bitter, through a lack of proper and due recognition. This becomes unhealthy when we begin to wallow in a sea of flattery. When we want the praise of men for every minor achievement accomplished. When we want a glowing obituary to be read long before we reach the grave. Who are we? What can we achieve in our own strength? From dust we came and to dust we shall return. This can be a subtle game played by the followers of a team of leaders. If one is singled out and gets pre-eminence over the others, he is tempted to encourage it. He likes to be praised for what he has done, as against what others have done, or are doing, in similar situations. What could have been a most effective leadership, can so easily be brought to nothing in this way.

'When one of you says, "I follow Paul" and another "I follow Apollos" aren't you acting like worldly people? After all, who is Apollos? and who is Paul? We are simply God's servants, by whom you were led to believe. Each one of us does the work which the Lord gave him to do. I sowed the seed. Apollos watered the plant, but it was God who made the plant grow. The one who sows and the one who waters really do not matter. It is God who matters, because he makes the plant grow' (1 Cor. 3 : 4-7).

(d) Indispensability

This may be thought of as the negative aspect of delegation we considered earlier. If we fall prey to this we will be in the good company of great leaders of the Bible! Moses, the great leader in the Old Testament suffered from a sense of indispensability. Fortunately, he had a wise Father-in-Law to whom he was willing to listen! (Ex. 18 : 13-26). After receiving that good advice he was surprised to find

(Continued on page 9)

Asian Theological Conference

At the time of the Pan African Conference at Accra, Ghana, in December 1977, the Asian participants had a meeting to plan the Asian Conference of Third World Theologians and set up an Organizing Committee which is both ecumenical in composition and representative of different countries in Asia. The Rev. Tissa Balasuriya the Director of the centre for the Study of Society and Religion in Colombo was asked to be the Convener of this Committee. A meeting of this committee was held in Colombo in February 1978 at the Centre for the Study of Society and Religion. It was decided to hold the Asian Conference of Third World Theologians in Colombo, Sri Lanka, from January 7-20, 1979. The theme chosen for the Asian Conference is: *Asia's Struggle for full humanity—towards a Relevant Theology*. While the Conference is going to be held under the sponsorship of the Ecumenical Association of Third World Theologians it is supported by the Commission on Theological Concerns of the Christian Conference of Asia (Protestant and Orthodox; with Headquarters at Singapore) and the Research Department, Office of Human Development (Roman Catholic, with Headquarters at Manila).

Methodology

One important insight that has emerged is that the inductive rather than the traditional *deductive* method is more appropriate for doing theology relevantly. Accordingly in the planning for the Asian Conference the Organising Committee, in consultation with the Sri Lanka group which met in Colombo, has decided to make case studies of people in the different Asian countries who are subjected to different forms of oppression and exploitation as the main preparation for the Conference. As the Conference will be held in Colombo there will be special focus on the Case Study of Sri Lanka. Six groups have been identified for the Case Study of Sri Lanka, namely Industrial Workers, peasants and estate labourers, women and children, minorities, Students and Youth and the city marginalised (slum dwellers). The study of each group will include analysis of the patterns of oppression and the process of liberation and theological reflection on the meaning of the Gospel in the context. For this study and reflection the participation of different types of involved people will be sought such as Trade Unionists, Action groups, Theological educators, Secular educators, Social Scientists, Artists and media people, specialists in the dialogue approach etc. It is hoped that similar studies will be undertaken in all the Asian countries and the delegates

(Continued on page 10)

Arthur Marcus Ward 1906-1978 A Tribute

The Rev. Dr. A. Marcus Ward passed away on the morning of June 1st, 1978, in his home in England, following a sudden heart attack. By his death we have lost an outstanding teacher of Christian Theology and a great friend of the Indian Church. As one very closely associated with him for many years, first as one of his students of Christian Theology and later as a colleague and a friend, I owe much to him, and I am sure that the news of his death has brought a sense of personal loss to many in India and Sri Lanka.

Dr. Marcus Ward belonged to the Methodist Church in U.K. and after a brilliant academic record in classics and Christian Theology at the Cambridge University he offered himself for missionary service through the Methodist Missionary Society. He came to India in 1932 and served for a few years as a missionary member of staff at what was known as the Wesley College in Madras. In 1936 he joined the staff of the United Theological College as a Professor of Christian Theology and Hebrew. This position he held till he left India in 1955. In England he held the Lamplough chair of New Testament Literature and Classics at the Richmond Theological College. Even after retiring from Richmond College he continued to be active in Theological teaching in different institutions including a Roman Catholic Seminary. He had also served as an examiner of doctoral candidates at the London University.

Both in India and in the U.K., Dr. Ward's major contribution has been to theological scholarship and teaching. In India, he was very much concerned about the right perspective of the Theological task of the Indian Church. He was one of the leaders at the first Indian Christian Theological Conference held in Poona in 1942 under the auspices of the National Christian Council. He wrote an interpretation of the findings of this Conference under the title *Our Theological Task* (CLS Madras, 1945). He was the founder editor of the series of theological textbooks known as the Christian Students' Library and he himself contributed two volumes of *Outlines of Christian Doctrine*, which continue to be the most commonly used textbooks for systematic theology in India for beginners. As a teacher of New Testament at Richmond College he wrote a good commentary on the *Gospel According to Matthew* (Epworth Press, 1961.)

Dr. Ward has also made a significant contribution to Church Union and the Ecumenical Movement. He was a member of the Union Negotiations Committee in South India, representing the Methodist Church. After the inauguration of the Church of South India, he was a member of both the Liturgy Committee and the

Theological Commission of the CSI Synod. He also served as the Convener of the Ministerial Committee of the Mysore Diocese of the C.S.I. for several years. For a short period he was also looking after the Wesley English Congregation in Bangalore. His involvement in the life of the Church of South India in the development of its theology, its liturgy and also its pastoral ministry inspired him to write a review of the first five years of its existence as a United Church, under the title *The Pilgrim Church* (CLS, Madras, 1952). He also represented the Church of South India at the Third World Conference on Faith and Order held at Lund, Sweden, in 1952.

Though always proud of his Methodist heritage, he was a champion of the Church Union Movement and stood for the ecumenical vision of the gathering of all into one visible fellowship of believers in Christ. The invitation to teach in a Roman Catholic College was certainly evidence of the recognition of his ecumenical outlook. As a systematic theologian his main contribution was his firm stand on the Biblical foundations of Christian theology. We may have questions about the way he interpreted the relation between dogma and doctrine. But we cannot help admiring the consistent manner of his affirmation that 'we take the Bible as the permanent and final witness to the Being and Nature of God, and his relations with men, as disclosed by Him in His dealings with the people whose history is there recorded and interpreted.... We confess the saving Name of the Person who is one with His Gospel'.

We praise God for the way He has used his servant Marcus Ward in the ministry of the Gospel of Jesus Christ and pray for the bereaved family, Mrs. Edna Ward and the children.

J. R. CHANDRAN.

Perils to be Faced—(Continued from page 7)

that he was not indispensable. His later career showed that God also thought he was not.

Paul said in his farewell speech to the Elders of Ephesus :

'I know that after I leave, fierce wolves will come among you, and they will not spare the flock'

(Acts 20 : 29).

Indispensability is a peril of apparently successful leadership. I say 'apparently' because if leadership is really successful, the group will not collapse when the leader moves on. He will have seen to it that leadership has been built up and everything does not depend upon him. One of the greatest things a leader can achieve is to make himself dispensable. If he is in fact indispensable, this is not something for him to be proud about. It is rather a mark of his failure.

(e) Depression

If a Christian leader is relying on his own strength he will give up in despair. He will not be able to

come through the times of trial and testing. There will be times when those for whom he has given everything he has will turn against him. This will be even more crushing when it comes at times when there ought to be a positive response from his people. This came to Moses when he was at the point of leading the children of Israel through the Red Sea.

'When the Israelites saw the king and his army marching against them, they were terrified and cried out to the Lord for help. They said to Moses, "Weren't there any graves in Egypt? Did you have to bring us out here in the desert to die? Look what you have done by bringing us out of Egypt. Didn't we tell you before we left that this would happen?"' (Ex. 14 : 10-12).

He needs something more than his own strength in such situations. If he doesn't have it, he will give up. If he has, he will be able to say with Paul :—

'We are often troubled, but not crushed ; sometimes in doubt, but never in despair ; there are many enemies, but we are never without a friend ; and though bodily hurt at times, we are not destroyed' (2 Cor. 4 : 8-9).

(f) Compromise

There are times for compromise when it is for the greater good. A leader should not have that rigidity which does not enable him to deal with situations in the light of existing circumstances. There are times when he will need to deviate from the pre-planned course. He must not be afraid to do so. This is not the peril of compromise. The peril is when he is tempted to compromise, not for the sake of truth, or the greater good, but in an attempt to save himself from difficulty and misunderstanding. The peril is when he avoids the difficult path of truth for the easy path of going with the crowd. There can be no compromise with the truth. If a leader tries to do that for immediate popularity with the mass he will sooner or later find himself rejected by them.

To sum up this series in Leadership may God grant to us :—

Responsibility to Serve, Initiate, Guide, Train, Resolve disputes, and to Discipline.

Qualifications of Clarity of mind, Vision, Wisdom, Ability to teach and Ability to delegate.

Inner qualities of Godliness, Integrity, Friendship, Mercy, Fairness, Anger, Courage and Consistency, Capacity for growth, motivation.

Willingness to pay the Price of Loneliness, Suffering, Pressures on time.

Grace to avoid the Peril of Self-Righteousness, Jealousy, Flattery, Indispensability, Compromise.

K. E. GILL,
Bishop.

A Tribute to Mrs. Flora Samuel

Flora Samuel died on January 14th, 1978, a victim to the violence perpetrated on herself, her husband and children on the New Year's Day. The provocation was that she was the wife of a Bishop who tried to act according to his conscience at a crucial stage in the life of his Diocese, where faith was at a low ebb, truth subverted and conscience on holiday. She died a martyr on the altar of reconciliation and repentance.

Flora was born on August 30th, 1930, to the Rev. D. R. Isaac and Dr. Mrs. Lucy Isaac. The Rev. Isaac was Baptist minister who served faithfully in areas of Andhra Pradesh for more than 40 years. Flora's mother, Dr. Lucy Isaac, hailing from Tamil Nadu, belonged to the first batch of Dr. Ida Scudder's medical students at Vellore. She was a doctor of repute in Andhra Pradesh.

Flora studied and graduated in Guntur and did her B.T. in St. Christopher's Training College in Madras in 1951-52. Later she worked as a teacher in the Schede High School, Rajahmundry. In 1953, she married the Rev. Ananda Rao Samuel, who was to become the youngest Bishop of the CSI in 1961, serving the Diocese of Krishna-Godavari, and later, in 1973, the Moderator of the CSI.

Flora was a good wife and mother who gave her life fully to her husband Anand and her three children, Lucy, Paul and Solomon. She was a bulwark of strength and an unfailing source of support to her husband during times of great stress and strain in his parish, in the Diocese and in the Church of South India. She carried the whole burden of the household, the upbringing and education of the children, allowing her husband peace and freedom to pursue his spiritual life and the responsibilities of the church. A softspoken woman, she lived a life of simplicity and restraint with absolute joy and contentment. She showed indomitable courage at all diverse times, when she lost her mother, during the most painful of illnesses and during discouraging moments in her husband's Diocese.

I had the privilege and joy of knowing Flora intimately for the past eight years. What impressed me most about her was her prayer life. Often she fasted and prayed for the Church, for the dissidents within the Church and for all the people, so that they may be drawn near to the love of Christ. Usually, Friday was her day of fasting, and I know that many of her friends, near and far fasted with her, uniting themselves in a prayer circle for special supplications. Her smile and her tranquility were the outward expression of the deep trust and faith she had in her Lord.

A beautiful life was quenched by Satanic powers that are at work in the CSI. Whispering hate campaigns are leading to open hate campaigns, including cowardly pamphleteering, which ultimately end in violence and death. Without exercising any of the procedures for

remedies laid down in the Constitution of the CSI, or in the Bible, courts of law are utilized to selfish ends. This menace eats at the very root of the life of individuals and the Church and wrecks the Church from within. Flora's death is an unmistakable call to repentance and renewal at all levels and is a significant pointer to the need for forgiveness, for a change of mind, of heart and of spirit. But by their obedience to the will of God and their courage and hope, the whole family stands as a witness to the power of love and forgiveness. The Church of South India has paid a heavy price at its 30th Anniversary and stands as a monument of shame in this country and elsewhere. A united church has failed miserably in its spiritual life.

Perhaps all this was in God's plan and purpose to show to all of us in the Church—Bishops, clergy and laity—what the need of the hour is: repentance, renewal and courage of conviction; of the price one has to pay to be a real witness to the abiding love of the Cross.

We have gathered here to offer to God our grateful thanks for the life and witness of Flora, the humble handmaid of God. In humility and obedience, we offer our praise to Him who gave her to us for a short while and has called her back to Himself. May Flora's soul rest in peace. May God give Anand and the children His eternal peace and joy. May He restore His Church to the healing truth of the Cross and the Resurrection.

MRS. D. L. GOPAL RATNAM,

*Hon. General Secretary
Church of South India.*

Asian Theological Conference—(Continued from page 8)

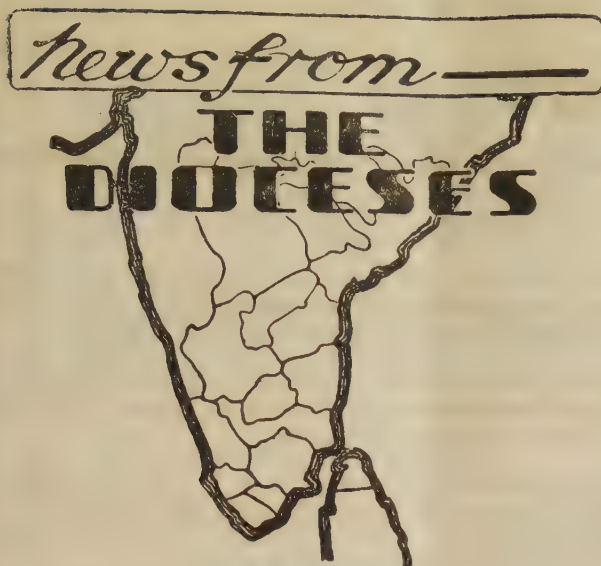
to the Conference will be chosen from those who have participated in these studies in the different countries. In addition, the Conference will also have the benefit of a few resource persons who can help in the theological, historical and sociological analysis of different dimensions of the Asian context. Representatives of other Third World situations such as Africa, Black America, Latin America and the Caribbean will also be present.

The conference will be preceded by a *living in* experience in different situations in Sri Lanka which will provide further opportunity for dialogue and reflection on the study of the different oppressed groups. When the Conference begins, the main report will be the report on the studies in the light of 'living in' experiences. In order to relate these to the Asian or global perspective there will be presentations by competent scholars on the socio-political, religio-cultural and theological analyses of the Asian struggle. The issues for more intensive reflection in workshops will be chosen from among the dominant insights and concerns emerging from the different case studies.

It is our hope that the Asian conference of Third World theologians will make a valuable contribution to the doing of theology in the different Asian situations as well as to the ecumenical dialogue for the emergence of 'Relevant Theology'.

J. R. CHANDRAN

[JULY 1978]



SOUTH KERALA DIOCESE

Help to the Fire Victims at Vizhinjam

On the 16th of February, 78, a fire at Vizhinjam sea-shore completely burnt down three hundred houses and another four hundred houses partially. Almost all the people lost their entire household articles including clothes, utensils, records, fishing nets and other implements for fishing. Various voluntary agencies as well as the government came forward to the aid of the victims. Even though relief work was undertaken, no one has taken any step to give them employment opportunities or implements for fishing so that they can get self-employment.

On the advice of the Rev. M. J. Wilson, development officer of the South Kerala diocese, and Sri. J. Rosbery, Social Worker of the Nadukani Project, the bishop of the diocese appealed to the officers of the 'World Vision of India'. The World Vision was pleased to give an amount of Rs. 20,000 for the relief work. The diocese distributed household articles such as bed sheets, enamel plated vessels, mats, buckets, aluminium *charuvam*, glass tumblers, etc. The fire victims who lost everything need further help. They will be able to survive if they could find employment opportunities.

REV. M. J. WILSON.

KARNATAKA NORTHERN DIOCESE

Obituary

Smt. Sathyamma Abraham, wife of the Rt. Rev. H. D. L. Abraham (Rtd. Bishop) slept peacefully in the Lord at 8-50 a.m. on Wednesday, the 10th May 1978 at Kamala Mansion, Gold Smith Street, Bellary. The Late Mrs. Abraham leaves behind her husband, three sons and their families and a host of friends and relations to remember her.

O. SIVARAMAIA.

DIOCESAN COUNCIL

The Karnataka Northern Diocese conducted its 3rd biennial meeting from 15th to 18th May, 1978 at Dr. A. Odier Memorial Hall, Gadag-Betgeri. 85 members from Dharwar, Bijapur, Bellary, Shimoga and North Kanara districts attended the meeting.

The Rt. Rev. W. V. Karl, Bishop of the Karnataka Northern Diocese, presided over all the meetings which began with devotions. The Bishop in his inaugural address explained the various aspects of yeoman services rendered by the Diocese under its different wings and conveyed the best wishes received from the missionaries from abroad and others. The theme of the Council was, 'In the power of the spirit.' The newly elected office bearers of the Diocese are:—

- (1) Rev. V. Jaikumar .. *Vice-President*
- (2) Rev. V. P. Dandin .. *Secretary*
- (3) Rev. J. M. Jogula .. *Treasurer*
- (4) Rev. S. D. L. Alagodi .. *Associate Secretary*
- (5) Mr. C. G. Ammannna .. *Associate Treasurer*

The representatives for the CSI Synod, and the Inter-Diocesan Boards were also elected.

MR. J. D. PAUL,
MISS MARY GOWDER.

Notices

WANTED IMMEDIATELY

Director for a Rural Development Project of the Methodist Church at Vikarabad, Hyderabad Dist., covering General Agriculture, Extension and Farm Mechanics Training.

Qualifications — Degree in Agriculture/Animal Husbandry related science or community Development/Rural Sociology.

Age — 40-55 years.

Experience — At least 5 years in responsible position of Administration, Personnel Management, and Accounts.

Apply immediately with credentials and minimum salary acceptable to Mr. H. D. Johns, Rural Development, Vikarabad-501 101, Hyderabad District, A.P.

WANTED

STUDENT SECRETARY to work as a stipendiary at Rs. 400 p.m., for one term of two years beginning August, 1978. He/She should be a fresh graduate who has temporarily suspended further studies and who had been actively involved in the local/college/area SCMs. Applicants should be proficient in English and Hindi. Candidates over 24 years of age need not apply.

The Student Secretary will be a liaison person required to travel and meet as many student groups as possible; attend student programmes; survey and study student situations; pick-up and project student concerns; and, organise issue-oriented student programmes.

The Student Secretary will be required to stay in the different Regions for about two months in each after

initial orientation and training in Bangalore, and work in association with the Programme Secretaries co-ordinated by the General Secretary of the Movement.

The Student Secretary will be given free accommodation at Bangalore and a lodging allowance of Rs. 100 p.m. while at regional locations.

Applications endorsed by the Area Chairman/Hony. Senior Secretary/Regional Programme Secretary or Bishop/President of Church Council should reach the undersigned on or before July 31, 1978.

THE GENERAL SECRETARY,
Student Christian Movement of India,
29, C.S.I. Compound, 2nd Cross,
Mission Road, Bangalore-560 027.

WANTED

PROGRAMME SECRETARIES

Applications are invited from Christian young persons between 28 and 35 years of age holding M.A./M.Sc./M.Th. or other Postgraduate degree plus any other special qualifications, and preferably with 2 or 3 years experience as College Teacher/Chaplain or in Community Development/Pastoral/Social Work, in the pay scale of Rs. 500-30-800 plus P.F. at 10% plus H.R.A. at 20% plus D.A. of Rs. 100 for a period of 4 years, the first year being probationary, on successful completion of which the first term appointment of 3 years will be effected.

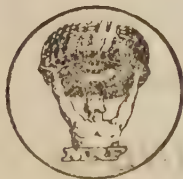
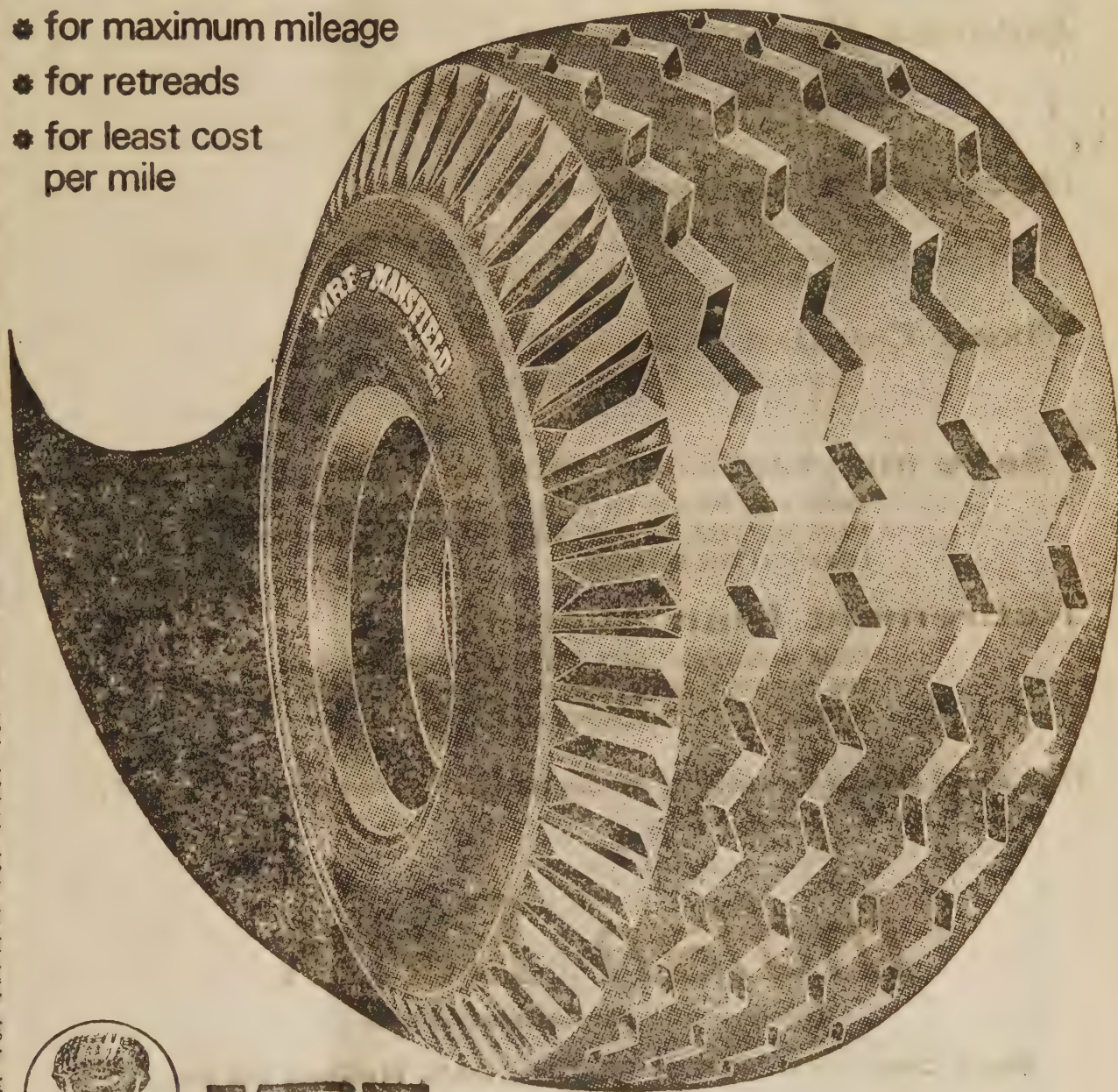
Applications should reach the undersigned with full bio-data, and references on or before 31st August, 1978.

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